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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, JANUARY 17, 1901. NUMBER 20

What, indeed, is true civilization? By its fruit you shall know it. It is not dominion, wealth, material luxury—nay, not even a great literature and education widespread, good though these things be. Civilization is not a veneer; it must penetrate to the very heart and core of societies of men. Its true signs are thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, irrespective of race or color or nation or religion; the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice. Civilization in that, its true, its highest sense, must make for Peace.

LORD RUSSELL OF KILLOWEN.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

Second Annual Mid-Continent Congress of Religion

CHICAGO, JANUARY 23 AND 24, 1901

Fullerton Avenue Presbyterian Church,

Dr. J. A. Rondthaler, Pastor.

WEDNESDAY EVENING, JAN. 23.

DR. H. W. THOMAS, Presiding.

7:30 p. m. Music.
Invocation.

7:45 p. m. Address of Welcome—Representative Fullerton Avenue Church.

Response—Dr. Thomas, President Congress of Religion.

The Four Dimensions of Religion—By the Rev. Frank Crane, D.D., Pastor of the Hyde Park Methodist Episcopal Church.

"Four things a man must learn to do,
If he would make his calling true;
To think without confusion, clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

The Preparation of the Nineteenth Century for Social Service in the Twentieth—The Rev. Graham Taylor, D.D., Professor Christian Sociology in Chicago Theo. Sem., and Warden of Chicago Commons.

THURSDAY AFTERNOON, JAN. 24.

THE REV. DAVID BEATON, D.D., Presiding.

2:00 p. m. *The Movement of Liberal Religion in Scotland*—The Rev. Albert Lazenby, Pastor Unity Church, Chicago.

Religion's Larger World—Edwin D. Mead, Editor New England Magazine, Boston.

The Ethical Elements in Socialism and Individualism—William M. Salter, Lecturer Chicago Society Ethical Culture.

The Regenerative Aim in Charitable Administration—Mr. Ernest P. Bicknell, Supt. Chicago Bureau of Charities.

THURSDAY EVENING, JAN. 24.

JENKIN LLOYD JONES, Gen. Sec'y Congress of Religion, Presiding.

7:30 p. m. Music.

Sociology as the Antidote to Sectarianism—The Rev. Henry F. Ward, Pastor Forty-Seventh Street M. E. Church, Chicago.

The Social Obligations of Educational Institutions—The Rev. R. A. White, D.D., Pastor Stewart Avenue Universalist Church, Chicago.

The Social Obligations of Municipal Government—The Rev. Emil G. Hirsch, Ph. D.

General Discussion.

The addresses will be limited as far as possible to twenty-five minutes, and discussion will follow each address as time permits.

UNITY

VOLUME XLVI. THURSDAY, JANUARY 17, 1901. NUMBER 20

The Chicago, Milwaukee & St. Paul, the Chicago & Northwestern and the Santa Fe railway systems are about to follow the example of the Pennsylvania railroad and establish a pension for their aged laborers. This is something that indicates the introduction of new elements into the social economic elements of our day.

I bring you the stately matron named Christendom, returning, bedraggled, besmirched and dishonored, from pirate raids in Kiao-Chow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pocket full of boodle and her mouth full of pious hypocrisies. Give her soap and towel, but hide the looking glass.

The above Watch Night Greeting of the old century to the new century by Mark Twain, like all of the writings of this joking philosopher, would be very funny were it not burdened with so much solemn truth, and would be very sad were it not relieved by the buoyancy of a better ideal, the hopefulness of a higher standard.

The *New York World* has been asking some prominent men and women to state "the greatest menace to twentieth century progress." *The Literary Digest* condenses the answers, which are so interesting that we will try to condense the condensation. Carnegie, Hardie and Stead mention militarism as the greatest danger of the hour. The first named speaks of the "killing by men in battle under the name of war," as the "foulest shame." Sir Walter Besant notes with alarm the increasing naval armaments designed apparently for protection, but in reality for aggression. Karl Blind of Germany, John Dillon of Ireland, and Massingham of England, see no more serious danger than that of imperialism on the horizon. President Schurman of Cornell University fears most the "exaltation, worship and pursuit of money as the foremost good of life." This is the way the English bishops look at it: The Bishop of Hereford, "covetousness;" of Llandaff, "infidelity and anarchy;" of Gloucester, "self-advertising vanity;" Dean Farrar, "the dominance of drink." Cardinal Gibbons thinks it is "political corruption and the lust for gain." Conan Doyle fears the "ill-balanced press;" Ellen Terry, "the growing artificiality in our social life;" William Watson, "greed." The most hopeful sign of the new century is probably the alertness of judgment and sensitiveness of conscience represented by these answers.

It is a daring but altogether laudable and justifiable ambition that leads W. J. Bryan to put his energies into the publication of a weekly paper. Notwithstanding the hold the daily paper has upon public attention and the place it has made for itself in rural as well as in municipal life, still its very frequency and hasty verbosity destroys its power for leadership. The daily *New York Tribune* is one of many. From our Chicago distance it does not seem to count much, but there was a time when the *Weekly Tribune* under the editorship of Horace Greeley was a calculable force, a tremendous power in the nation. Even yet a few weekly papers exert more power than any of their daily competitors, in proof of which we have but to name *The Nation,* the *Springfield Republican,* the weekly *Boston Transcript, The Outlook* and *The Independent.* Whether Mr. Bryan can bring brains and money into this opportunity to make his paper a civic power and a moulder of public sentiment remains to be seen. Certainly it is a worthy ambition and as it seems to us a comparatively unoccupied field. We await with interest the development of the experiment and wish it success. We regret though the name proposed. *"The Commoner"* carries with it an implication which is un-American. In monarchial countries there is a common class and room for a *"Commoner"* to defend them. Not only in theory but in practice in the United States there is no class line that will hold under any conditions which will divide the commoner from the aristocrat, the plebeian from the gentleman. Indeed, the latter and not the former word would be a better ideal to put at the head of a paper. A great weekly that would set itself the task of justifying the name, *"The Gentleman,"* by applying that name to the honest, the industrious, the lover of justice, the worker for equity, the independent voter and the free citizen, would be a paper to subscribe for.

Once more business has triumphed over public spirit in the matter of public meeting places in the city of Chicago. There is no more significant conflict between the altruism and selfishness of capital to be found in concrete form than that to be discovered in the history of Chicago's downtown auditoriums. The Central Music Hall sprung out of a burst of loyalty to free speech on the part of the business men, who declared that David Swing must be furnished a place wherein he might speak. The necessary amount of money was promptly subscribed by public spirited citizens, but in due course of time they found that they had made a "good investment," that the building was a dividend producer. The altruism was soon entirely eliminated and Central Music Hall has been ever since available only at a hundred dollars a night or more. The Athenaeum raised "funds for its present building with the promise of providing a cheap hall for the people as one of the arguments, but before the building was remodeled the hall was subordinated to the "earning power" of the floors. The managers of the World's Fair promised the public that they would secure as a permanent result of public generosity at least one valuable, available, permanent and popular meeting place downtown. This promise was at first associated with, then subordinated to and then entirely supplanted by the Art

Institute, a building much needed and nobly used. Then came the great and beautiful dream of the Auditorium, a great secular cathedral, a people's meeting place where all the high interests of art, civic progress and reform would center. But the Auditorium has for a long time been a five hundred dollar-a-night room, and now it is announced that the stockholders have determined to change the administration and all altruistic elements are to be eliminated from the control. The great building is to be run for *profit only.* President Peck is retired from the board because he "always contended that the Auditorium was not created primarily for profit, but to aid in the development of the people along certain lines, that it should be in part an educational institution." But now the sentiment of one of the stockholders seemed to express the new order of things. "It is time to set up the commercial idea instead of the quasi-charitable idea which heretofore has controlled. The function of educating the people has been performed in that the musical tastes of the city have been helped and many interests of the arts have been centralized on the lake front. Now it is time to see that the big theater gets its share of amusement attractions and that some substantial income is secured." There is even some talk of marring the symmetry of the building, reducing the size of the auditorium by steel curtains, etc., in order to make it more rentable to profitable troupes. Perhaps this is wise. The spirit of commercialism will not be compromised and still the people of Chicago are handicapped for want of meeting places for the people where the everlasting dollar of the private invester will not demand its profit. UNITY returns to its old contention. Democracy must have its democratic audience rooms, not provided by private enterprise for private gain, but by public spirit out of public funds and independent of revenue and personal profit.

The Omitted Elements in Political Economy.

Political economy still holds its place in the curriculum of our universities, but that it has some limitations felt if not proven even in academic circles is shown by the increasing use of such terms as "social economics" and "sociology," terms which at least include political economy if they do not tend to supplant it. Political economy still starts out with the assumption that wealth resolves itself into three elements and three only, viz., wages, saving, interest or profit. But do these represent all the elements in wealth and are there no economic elements in capital other than saving and the higher skill of the management? Did the man who had the foresight to run the railroad into the undeveloped country create the wealth of which he received so large a share? Are there not other elements of wealth which not only the moralist but the economist must take note of and which are somehow legitimate factors in the considerations of the law of the land as well as the law of God? The railroad did not create but was created by the general intelligence of the community, more than that by the general advancement of science, the triumphs of invention, the progress of the race, the bounty of nature which no man created. Is the discovery of an unexpected force or resource in nature sufficient title to private ownership of that force or resource? Can the coal beds of the world legitimately pass into the hands of the most sagacious manipulator of surface titles? Can the Standard Oil Company by any manipulation of capital, legitimate or otherwise, claim first title to all the petroleum or natural gas that their man-made deeds may seem to cover? Does the skill that succeeds in harnessing the Niagara give to the man or men thus harnessing, private rights for all time to this the greatest of nature's "water powers?" And then do the wages fixed by the law of competition meet all the legal and economic obligations of the more competent to the less competent?

Must economics in order to be scientific, assume only egoistic elements as calculable, permanent and conclusive? Is there no place for altruistic forces in the political economy that is scientific? Must the golden rule, the principle of *noblesse oblige,* the law that increases moral responsibility with the increase of power be always outside forces seeking to ameliorate the otherwise grim and iron elements of political economy? Is there no reality that answers for the unearned increment which the science of political economy must take note of, and will there never be any scientific recognition of the principle that establishes the wage element in production not by the laws of competition but by the laws of a living wage, that fair proportion of the profits that will not represent the grim minimum of life but a plus element to this minimum that will make for the elevation of the workman, the increasing of his joy in life? Is the success of the successful man who gets to the top by virtue of expert selfishness, the suppression of altruism in his nature, a success which political economy has no remedy for, which it must respect and has nothing to do about except to turn the mean man over into the hands of the evangelist after it has sanctioned his methods, and say, "He has made his money legitimately; now let the minister of religion teach him how to spend it?"

We do not presume to answer any of these questions but we believe we have named some of the disturbing elements in the discussion of the class room as well as in the adjustment of the industrial problems of today. These are questions to which we believe science and the scientific man will somehow find an answer that will be satisfactory to the moralist as well as to the financier, in short, political economy will eventually be based on the golden and not the iron rule.

There are many cases in the history of books where famous writers' names have lived long after people had forgotten their writings, but it is not common for a book to last after its author has been forgotten. It is very strange, therefore, that so widely known a book as Swiss Family Robinson should have lived nearly ninety years, while the very name of the Swiss scholar who wrote it is known to few. Its author, Johann Rudolf Wyss (pronounced Veess), was born at Berne, Switzerland, March 13, 1781. He was a professor and a librarian in his native town, and wrote several books on the legends and traditions of Switzerland. He was also a poet, and one of the Swiss national hymns was written by him. He died March 30, 1830. Swiss Family Robinson, like a great many other well-known books, seems to have been written simply for its author's own pleasure.—*Current Literature.*

GOOD POETRY.

This column will for while present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

SIDNEY LANIER.

Born at Macon, Ga., February 3, 1842. He received an insufficient college education, graduating, however, with first honors from Oglethorpe College, Midway, Ga. He served in the Confederate army as a volunteer and private from 1861 to 1865. His great passions were for music and poetry and with noble courage he chose to develop these his richest talents in a difficult life rather than to sacrifice them in uncongenial pursuits. He wrote, delivered lectures and played in the Peabody symphony concerts of Baltimore, all at a time when he was a constant sufferer from consumption. This illness caused his untimely death September 7, 1881.

Hymn of the Marches.

Portions from "Sunrise."

I have waked, I have come, my beloved! I might not abide;
I have come ere the dawn, O beloved, my live oaks, to hide
In your gospelling glooms,—to be
As a lover in heaven, the marsh my marsh and the sea my sea.
* * * * * * * * * *
Reverend Marsh, low-couched along the sea,
Old chemist rapt in alchemy,
Distilling silence,—lo,
That which our father-age had died to know—
The menstruum that dissolves all matter—thou
Hast found it; for this silence, filling now
The globed charity of receivng space,
This solves us all: man, matter, doubt, disgrace,
Death, love, sin, sanity,
Must in yon silence clear solution lie.
Too clear! That crystal nothing who'll peruse?
The blackest night could bring us brighter news.
Yet precious qualities of silence haunt
Round these vast margins, ministrant.
Oh, if thy soul's at latter gasp for space,
With trying to breathe no bigger than thy race
Just to be fellow'd, when that thou hast found
No man with room, or grace enough of bound
To entertain that New thou tell'st, thou art,—
'Tis here, 'tis here thou canst unhand thy heart
And breathe it free, and breathe it free,
By rangy marsh, in lone sea-liberty.

The tide's at full; the marsh with flooded streams
Glimmers, a limpid labyrinth of dreams.
Each winding creek in grave entrancement lies
A rhapsody of morning stars. The skies
Shine scant with one forked galaxy—
The marsh brags ten: looped in his breast they lie.

Oh, what if a sound should be made!
Oh, what if a bound should be laid
To this bow-and-string tension of beauty and silence a spring,
To the bend of beauty the bow, or the hold of silence the string!
I fear me, I fear me yon dome of diaphanous gleam
Will break as a bubble o'er-blown in a dream,—
Yon dome of too-tenuous tissues of space and of night,
Over-weighted with stars, over-freighted with light,
Over-sated with beauty and silence, will seem
But a bubble that broke in a dream,
If a bound of degree to this grace be laid,
Or a sound or a motion be made.

But no: it is made: list! somewhere,—mystery, where?
In the leaves, in the air?
In my heart? is a motion made;
'Tis a motion of dawn, like a flicker of shade on shade.
In the leaves 'tis palpable: low multitudinous stirring
Upwinds through the woods; the little ones, softly conferring
Have settled my lord's to be looked for; so; they are still;
But the air and my heart and the earth are a-thrill,—
And look where the wild duck sails round the bend of the river,
And look where a passionate shiver
Expectant is bending the blades
Of the marsh-grass in serial shimmers and shades—
And invisible wings, fast fleeting, fast fleeting,
Are beating.

The dark overhead as my heart beats—and steady and free
Is the ebb-tide flowing from marsh to sea—
(Run home, little streams,
With your lapfuls of stars and dreams)—
And a sailor unseen is hoisting a-peak,
For list, down the inshore curve of the creek
How merrily flutters the sail,—
And lo, in the East! Will the East unveil?
The East is unveiled, the East hath confessed
A flush; 'tis dead; 'tis alive; 'tis dead, ere the West
Was aware of it: nay, 'tis abiding, 'tis unwithdrawn
Have a care, sweet Heaven! 'Tis dawn.

Now a dream of flame through that dream of a flush is uprolled:
To the zenith ascending, a dome of undazzling gold
Is builded, in shape as a bee-hive, from out of the sea:
The hive is of gold undazzling, but oh, the Bee,
The star-fed Bee, the build-fire Bee,
Of dazzling gold is the great Sun-Bee
That shall flash from the hive-hole over the sea.

Now in each pettiest personal sphere of dew
The summ'd morn shines complete as in the blue
Big dew-drop of all heaven: with these lit shrines
O'er silvered to the farthest sea-confines,
The sacramental marsh one pious plain
Of worship lies. Peace to the ante-reign
Of Mary Morning, blissful mother mild,
Minded of naught but peace, and of a child.

Yet now the dew-drop, now the morning gray,
Shall live their little lucid sober day
Ere with the sun their souls exhale away.
Not slower than Majesty moves, for a mean and a measure
Of motion—not faster than dateless Olympian leisure
Might pace with unblown ample garments from pleasure to pleasure—
The wave-serrate sea-rim sinks unjarring, unreeling,
Forever revealing, revealing, revealing,
Edgewise, bladewise, halfwise, wholewise—'tis done!
Good-morrow, lord Sun!
With several voice, with ascription one,
The woods and the marsh and the sea and my soul
Unto thee, whence the glittering stream of all morrows doth roll,
Cry and past—good and most heavenly morrow, lord Sun.

O Artisan born in the purple—Workman Heat—
Parter of passionate atoms that travail to meet
And be mixed in the death-cold oneness—innermost Guest
At the marriage of elements—fellow of publicans,—blest
King in the blouse of flame, that loiterest o'er
The idle skies yet laborest fast evermore,—
Thou, in the fine forge-thunder, thou, in the beat
Of the heart of a man, thou Motive—Laborer Heat:
Yea Artist, thou, of whose art yon sea's all news,
With his inshore greens and manifold mid-sea blues,
Pearl-glint, shell-tint, ancientest perfectest hues
Ever shaming the maidens—lily and rose
Confess thee, and each mild flame that glows
In the clarified virginal bosoms of stones that shine,
It is thine, it is thine.

Thou chemist of storms, whether driving the winds a-swirl
Or a-flicker the subtiler essence polar that whirl
In the magnet earth—yea, thou with a storm for a heart,
Rent with debate, many-spotted with question, part
From part oft sundered, yet ever a globed light,
Yet ever the artist, ever more large and bright
Than the eye of a man may avail of: manifold One
I must pass from thy face, I must pass from the face of the Sun:
Old Want is awake and agog, everyy wrinkle a-frown;
The worker must pass to his work in the terrible town:
But I fear not, nay, and I fear not the thing to be done;
I am strong with the strength of my lord the Sun:
How dark, how dark soever the race that must needs be run,
I am lit with the Sun.

Oh, never the mast-high run of the seas
Of traffic shall hide thee,
Never the hell-colored smoke of the factories
Hide thee,
Never the reek of the time's fen-politics
Hide thee,
And ever my heart through the night shall with knowledge abide thee,
And ever by day shall my spirit, as one that hath tried thee,
Labor, at leisure, in art—till yonder beside thee
My soul shall float, friend Sun,
The day being done.

THE PULPIT.

The Call of the Twentieth Century.

II.—TO THE SCIENTISTS.

A Sermon by Jenkin Lloyd Jones, Delivered in All Souls Church, Chicago, January 13, 1901.

In science it is the unexpected that happens. I am not here this morning to predict the triumphs of the scientists who enter the twentieth century with the tremendous momentum acquired in the electrical nineteenth century. At the beginning of the century galvanism was a new word, born out of the surprise which the wife of Galvini, the Italian physician, gave to the scientific world when she made the dead frog kick by an accidental touch of a magnetized piece of steel. Now electricity runs our carriages, lights our houses and transmits not only our thought but our voice and our autograph to distant parts. Of course the end is not yet. It was only twenty-five years ago that Elisha Gray, then a citizen of Chicago, stumbled upon two boys in the streets of Milwaukee playing with a "lovers' telephone," consisting of a string fastened to the bottom of two old oyster cans, through which they were talking across the street. He himself, speaking of the event, says:

"At that time I had never heard of this contrivance although it was old, said to have been used in China two thousand years ago. The two boys seemed to be conversing in a low tone with each other and my interest was immediately aroused. I took the can out of one of the boy's hands (rather rudely as I remember it now), and putting my ear to the mouth of it I could hear the voice of the boy across the street. I conversed with him a moment, then noticed how the cord was connected to the bottom of the two cans, when suddenly the problem of electrical speech transmission was solved in my mind. I did not have an opportunity immediately to construct an instrument as I had a partner who was furnishing money for the harmonic telegraph and would not listen to any collateral experiments. I remember sitting down by this partner one time and telling him what I could do in the way of transmitting speech through the wire. He gave me a look which I shall never forget, but said not a word. The look conveyed more meaning than any words he could have said, and I did not dare broach the subject again."

Thus the telephone was born. Most of the great achievements of science have come through such surprises, invited accidents. The prepared soil, the unexpected planting of the fertile seed. It was not the kicking of the dead frog's legs nor even the shock of the housewife, but the intelligent mind of Galvani that made the accidental touch momentous, and so it was not the boys of Milwaukee but the mind of Professor Gray, who had long brooded on these problems, that found the secret of the telephone in the bottom of the old tin can. So the science of the twentieth century will be advanced in the same way as the science of the past has been advanced—deliberate preparation leading to or provoking startling disclosures. In science it is generally a Columbus seeking a short-cut passage to India, stumbling upon an America. He who has girded himself for a fixed quest is balked by a more significant and unexpected triumph. There is little use, then, in trying to forecast the achievements of science in the twentieth century, for it is the unexpected that will happen. If there be inhabitants in Mars with an intelligence equal to or superior to ours, it is not a much wilder hope on the part of Tesla that we may open up communication with them than would have been the prediction a hundred years ago that a citizen of Chicago could hold audible speech with a citizen of New York. The greatest uncertainty in this interplanetary communication scheme, as it seems to me, lies in the question as to whether there is anybody at the other end of the line smart enough to receive the message. Given a Tesla out there in Mars, probably his terrestial neighbor, the Tesla of earth, will open up communication with him in one way or another. Then, once communication is established the way will be open for all sorts of neighborly intercourse and social gossip which will not end if things continue on the line of present development until there is at least an inter-stellar federation of women's clubs and the vast fields of intervening ether will thrill and throb with electioneering messages when the election of officers of the interplanetary federation of planetary women's clubs takes place. The Standard Oil Company will not be outdone by the women, and Rockefeller will manage to strike oil in the moon and establish a method of using the surplus fuel gas of Venus in his Lake Superior blast furnaces and perhaps apply it to the heating of the Chicago University. But Tesla's suggestion is a little tardy; as far back as 1893 I predicted that the Parliament of Religions was a preliminary meeting looking toward an interplanetary conclave of prophets.

Yes, the unexpected will happen; if not these things then something as wonderful and perhaps more useful will transpire. I content myself with more modest longings and from our present standpoint more reasonable expectations. I for one shall be content if the twentieth century science, working on known lines, enlarging the work already begun, will ameliorate the severities of this world and the life that now is. I look to science to lessen the strain of the battle for existence in this world. We have work enough and too much. The ethical advantage and spiritual value of toil have perhaps been overestimated by the moralist of the past. I can hardly believe that it is necessary that a man should spend even eight hours of the day in hard, unrelenting, muscular strain in order that he may enjoy his bread and spiritually appreciate the house and clothing which, added to the bread, are the only tangible results of his labor. Much less do I think that men should toil ten, twelve and even fifteen hours of the day in order that they may escape death from starvation, from winter cold and from summer heat.

The achievements of science have already made cooked food, woven raiment and built houses necessities of life. By means of these artificial achievements man has been able to push the realms of human life into otherwise untenable regions of earth; he has been able to more or less successfully defy the climatic hostilities of both the frigid and the torrid zones. But the battle even yet is a grim one. The necessities of life cost too much in the way of strain to nerve, muscle, brain and heart. There are too many honest men who are painfully poor. Too many industrious men deprived of that margin of leisure and strength by which life can be made beautiful and man's days on earth joyous. The nineteenth century bequeaths to the twentieth century too many tired people, men and women overworked, children who will never know the full joy of living because their little nerves will have been depleted of vitality by premature toil, by inadequate nourishment. There are today too many meager lives; too many sick people; sick, too, through no fault of their own. Some of them are poisoned, as science tells us, by the mosquitoes that now inject the malaria germ, and again the seeds of yellow fever into their veins, but more of them are poisoned by the pestilential air that abides in the tenement houses and breeds in the dirty streets and festering alleys of the towns and cities that men offer as the proud achievement of science.

Thus it is that the twentieth century comes to the man of science and begs of them to amend and perfect the work which they have already begun, to undo the mischief which they have perpetrated.

So the first request of the twentieth century to the

men of science that I venture to formulate this morning is that they should continue the task of ameliorating the physical burdens of life. It takes too much of our time and strength simply to keep warm, to go dressed and to be fed. Our bread, our coats, dresses and fuel are too expensive. A large portion of the human beings on this earth today have a right to ask, "Is it worth while to keep on living through seventy years of mortal time if sixty years of that same time must be spent in a spiritless battle with climate, with custom and with the legitimate appetites and necessities of the body.

The sane mechanic has given up his quest for perpetual motion if for no other reason than that if invented it would be worth nothing. A machine that could just keep itself in motion, which is the most that the wildest seeker for perpetual motion hopes for, would bring no results after it was perfected; and so it becomes a legitimate question which a great mass of human beings can ask themselves even yet: "Is it worth while to live when all of life's energies, life's concern, even life's pleasures—such as they are—must be centered on one's own miserable self, must make for one's own self-protection and self-perpetuation. Here it is that the grimy, sweating, shivering, emaciated, hungry, unhappy mass of men, women and children bequeathed to the twentieth century by the nineteenth century, turns to the men of science and begs of them, out of their wisdom, to increase their strategic advantage in the battle with nature. They know that there is glory in the storm to him who has an adequate shelter to flee to. They know there is joy and inspiration in snow and ice to him who is adequately clothed, well shod, capped and mittened. They know that earned bread is sweetest and that there is a measure of labor that makes sweet the rest and sound the sleep. But they know also that there are millions upon millions of God's children in this world today not so sheltered that they can rejoice in the storm, not so clothed that they can defy the cold, and to whom night brings the sleepless hours that belong to overstrained nerves, and overwearied muscles, and old age prematurely claims as its own the victims of overwork and underfeeding. These victims hold out piteous and pleading hands to the scientist as they beseechingly pray help in the struggle, not for the luxuries that debilitate but for the necessities that invigorate, not release from work but from overwork, and I believe that they turn wisely to the men of science. They who have done so much for their fellow beings have great blessings yet in store for humanity.

I look for this help of the scientists to come from three directions—first, creative; second, economic; third, distributive. Let us glance at the possibilities in each of these three directions.

1. New combinations and unexpected energies beset us everywhere. Earth, air and water teem with resources both undeveloped and undiscovered. The very rivers are depositories of fuel, and chemistry is almost ready to give us bread or its equivalent without its passing through the wheat. The intermediate link between animal life and the mineral kingdom, the vegetable world, can almost be dispensed with, at least, in the theories of the laboratory. But why need of elimination? The possibilities of vegetation have just been touched, never fully utilized, still less exhausted. With irrigation agriculture becomes an exact science. The farmer can produce his melons and his potatoes with the same confidence and accuracy as the chemist arrives at his elements and his compounds when he can control his water supply. The twentieth century will make irrigation not the necessity of desert regions alone but the opportunity of the farmer everywhere, and the superfluous floods of the Mississippi valley and the Atlantic slope will be conserved as they now are in the territories of the west for that timely use that will make crops not only sure but easy and abundant. The nineteenth century has been called the century of the machine. And machinery is the prolongation of the human arm, the multiplication of the human fingers, making the skill of one man the resources of many. And the men of science have much to do to further apply the principles and contrivances known and to discover and perfect new ones. They are to continue until the hard work of the world will be still more and more relegated to the tireless arms of steel and the unwearying nerves of electricity. The harnessing of Niagara is hint and type of the twentieth century contribution of the scientist to the amelioration of labor.

2. But more definite and far more important is the mission of the scientist in the economic realm than it is even in the creative realm. The saddest record that the nineteenth century has written has been the record of its awful wastes, the overslaughter of the trees, the wicked devastation of the fields, the criminal looting of the mines and the forests, not in the interests of mankind, not for the amelioration of life, not for the permanent enrichment of the nations, but for the passing indulgence of the few who grab them for personal gain and selfish ascendancy of the individual.

The hottest place in the house these winter days is at the mouth of the chimney on the outside, where the bulk of the heat is wasted and a large part of the fuel is thrown out unconsumed in the smoke that is a menace to life, to comfort and to beauty. Oh, the wastage of the world, even in the lower realms of matter. If science through its physicians and teachers would but speak out and teach impressively the truth already known to them in regard to the overeating and the overdrinking, sometimes the underdressing and more times the foolish and criminal overdressing, the laboring world might be relieved of an immense percentage of the overwork of the world.

Think of the wastes as we touch the higher realms of morals and spirit. The wreck to nerves and morals by the indulgence of drink, from the tea cup to the absinthe bottle. The millions and millions of dollars that have been burned in tobacco represent the smallest item in the waste along that line, the stupefying of brain, the shattering of nerve, the interfering with the spiritual and intellectual amenities of life, the apathy of conscience and indolence of will generated thereby. Twelve thousand already dead is the official count of the English army in the Transvaal. What of the dead animals, the wounded, the broken homes, the ever-increasing pension rolls on one side only? What friend or advocate of our godless war on the Filipinos dare count the roll of America's dead and her wastage in these far-off islands of the sea? These terrible wastes of life, helped along by the science of the nineteenth century, must be cured by the higher science of the twentieth century.

3. But perhaps more important than the economic problems of the twentieth century are the distributive problems of the twentieth century. Machinery thus far has been used to increase the output of human labor rather than to decrease the strain of life. There is no parrying the sarcasm of Richard La Gallienne when, in his "Task of the New Century," he says: "A few favored ones are carried in the motor car, but for the most part the motor car is carried on the shoulders of straining, sweating humanity. Machinery, instead of proving a liberator has proved the most terrible engine of enslavement the world has seen." Perhaps this is putting it too strongly, but no one can doubt but that there is too much truth in the sentence and the cause is not far to seek. The object of creation, the aim of machinery, the result of mechanical contrivances thus far have not been primarily to meet the

wants of the world, to supply the needs of humanity, but to increase the profit of the investor, and so one section of humanity is suffering from overproduction, the other suffering from overwork. In most directions more machines are made annually than are really needed. It requires all the ingenuity of agent, salesman and manufacturer to keep the market from being glutted with more reapers, more wagons, more plows, more coats, more bonnets, more shoes, more wheat and corn than the producers thereof can sell for prices that warrant the extravagant outlay or satisfy the lust of profit. Science, the simplifier, science, the organizer, alone can organize the industrial world in such a way that there will be the adequate balance between production and consumption in such a way that the distance between the producer and the consumer will be abbreviated to the shortest measure. And with this fairer distribution there will be fewer parasites who live on other people's labor, fewer commercial vampires who live by sucking the life blood out of the veins of others.

Today the most undeveloped of sciences is perhaps the science of social economics, but it has the possibilities of a science. Indeed, it must become a science or we lapse into barbarism. The speculator, the sharp exploiter of other people's labors, no more than the dull combine of the laborers who are half brutalized by the absence of the joy of life, can never solve the economic problems. The business man who thinks the whole philosophy of trade is incorporated in his two canons of to buy in the cheapest and sell in the highest market and get all you can and hold all you get, can never so order the distribution of human energy that it will make for the betterment and elevation of all mankind. The scientist, the slow, careful investigator, the unbiased mind that generalizes only after the accumulation of the necessary facts alone can lead us into a higher economic order.

Thus we are led to the higher calls of the twentieth century to the scientists. The men of the coming century say, "Give us more coherent knowledge of ourselves; reduce to order the flounderings of the metaphysicians, the assumptions warranted or otherwise of those who dabble in the realm of soul, who seek to magnify mind by denying its testimony to the great outside world, the material realm through which the unsophisticated senses would seem to testify. Through this study of soul you will be able to give us a better science of society, a science of conduct, a science that will teach the sanctity of the moral law as the highest of laws, that will give place to love as the highest manifestation of law. The twentieth century asks of the scientist to help enforce its own higher lessons of unity, to show that the religions of the world are coherent, that the promptings of the human heart are governed by the same laws in Asia as in Europe, and that liberty and progress go hand in hand; that these spring out of the soul under conditions more subtle than geographical location or color of skin. In short, the twentieth century waits for science to enforce its own revelations, to teach the human world its identity of interests and in the last analysis its identity of faith. The science of the nineteenth century discovered the correlation and conservation of forces. Out of that discovery have sprung all its triumphs in mechanism and in the so-called sciences. The twentieth century calls upon its devotees to help apply these principles in the realms of religion and government. In short, it is the task of science to *organize the world,* to make commerce one, to bring about the sympathy of trades, the co-ordination of industries, the fraternity of nations. Science has already made war destructive. Science must now make war ridiculous. If it may not teach that war is wicked it will teach that war is foolish. Perhaps the great powers of the world, like many individuals, while obdurate to the call of the right, will respond to the call of the proprieties. Many a man who will stand the charge of being a knave for a consideration will resent, and, if possible, avoid the accusation of being a fool. So the science of the twentieth century must prove the foolishness of war, the wastefulness of sectarianism, the absurdity of fashion, the vulgarity of unilluminated, non-productive and unconsecrated wealth, as on the other hand it will prove the economy of peace, the joy of common wealth, the pleasure of giving, the plenty of the world when it is honorably used and fairly distributed.

The science of the twentieth century must become social and ethical. It will tear down the rookeries of the real estate man who for greed builds buildings in which cleanliness, health and moral decency are absolutely impossible. It will drive off the streets the train of clumsy carriages that bump along with the violence, noise and irregularity that would disgrace a well-organized gravel train upon any of our great trunk lines, that are now kept there in order to pay inordinate profits on the watered stocks of private corporations and will replace them with the latest contrivances of urban transportation and cause them to be managed in the interest and for the comfort of the people who own the streets, not of the few who may have captured them for private gain.

These are some of the things which science will do for the twentieth century. But, more than all this, the twentieth century calls upon the scientist to give to its children of their spirit, the spirit of patience and of that spirit that persists in the quest of what it knows not, that continues the observation and the investigation that seem to lead nowhere, because he is sustaind by the profound trust that there is meaning in every fact if he can but discover it, that there is harmony underlying every contradiction, and coherency in all the disorganized and apparently disjointed realities of the world. But few are permitted to make large explorations into the undiscovered fields of nature, but all can profit by the modesty of him who does. All can partake of the humility of those who know that they are finite agents of an infinite power, infinitesimal creatures tugging at the hem of infinity, studying a few fibers at the outer edge of that seamless robe woven from the top throughout by the shuttle of law, which we call the universe, which is the mantle of the infinite God.

Reaching this modesty of the scientist we shall not miss his self-respect, his sublime audacity, for however microscopic his dimensions he knows that the laws of astronomy abide in the molecules, that the geometry of the planets can be verified in the atoms, that the *microcosm*—the world of littleness—reflects and duplicates the *macrocosm,* the world of greatness. He knows that the revelations of the microscope are as awe-full as those of the telescope and that the finite man is a part of the infinite plan, that the child partakes of the nature of the father, that man is thereby allied to God, and that he in "whom we live, move and have our being" dwells within us.

To Save Her Young.

On a farm in East Hartford, Conn., one of the cows had a calf in a pasture, and the farm hands were unable to find it the next day. A search of the lot proved a failure, until some one suggested a novel scheme. It was to bring a dog into the lot, when, in all probability, the cow would return to her calf to defend it. The dog was brought, and, surely enough, the cow started for a clump of bushes, and among them the calf was found covered up by leaves.—*Boston Journal.*

Peace.

For peace we pray, peace to the world of man,
For hush of hate and spite and brutal strife;
For sense severe of sacredness of life,
For hope to follow out love's finer plan!
Let our America stand in the van
Of this appeal with human friendship rife,
To build the home, to comfort child and wife,
And put on evil passion ceaseless ban!
No need of war with cannon, sword, and gun;
No need antagonizing race with race;
Let reason rule and brotherhood increase;
Now with new century of light begun—
Give us the sweeter, grander gift of grace—
The great world-wide beatitude of peace!

WILLIAM BRUNTON.

THE SOCIAL CRITIC.

A circular of some importance is being distributed, aiming to prevent the use of the American flag on advertisements and wardrobes. Mark Hanna, among many others, strongly endorses the movement, saying: "In reply to your request, I have to say that I am in full sympathy with the object of your association to prevent the desecration of our flag." It is far more important that the American people shall learn to keep their flag morally unstained as a national emblem. If it is never used officially except for truly noble and humane ends it will be impossible for any old woman to desecrate it by wearing it on her dress as a breast plate. As for a few little bits of bunting on the sacks and bales of our Yankee speculators, that will never make the Filipinos hate the sight of our national symbol. In plain English, we take little stock in this fad.

* * *

In the *Political Science Quarterly* for December, 1900, there is an article of great value discussing the municipal question as to whether authority should be centered in a council or in a mayor. We are in full sympathy with Professor Durand, who closes his discussion by showing that the question, after all, is whether we shall turn our steps in the direction of popular control of municipal government or away from it —toward democracy or toward monarchy. The nineteenth century has not given us one counter to show that the people are unable to govern themselves. Our original principles placed authority in the hands of the people and their delegates. The less of centralized authority the better. Our danger today, in the nation as well as in our cities, is a lapse toward one-man power. Let every young man be educated to the watchword "decentralize!" Give the states their original functions. Give the city absolute self-government.

* * *

Nothing has marked the nineteenth century more than the evolution of toleration. Even fifty years ago Catholics and Protestants were marshaled against each other as innate enemies. In England they were still disfranchised; in this country they were looked upon in the light of the age of Torquemada and Bloody Mary. Now the more thoughtful Protestant finds much to honor, if not to envy, in an organism where rich and poor are on a level. Among Protestant sects there is little of the old-time rancor remaining. In many directions we find them either slowly coalescing or cordially moving on collateral lines. The sect is a unit in religious work as the family is a social unit; but that does not involve the necessity either of minute subdivisions or of units disloyal to the common end of society. Fellowship in religion was a watchword that sounded strange even to liberals half a hundred years ago, but today it is accepted by high church and low church and broad church. The universal creed of Christ is winning adherents whilst the narrower creeds are losing credence. To do righteousness is becoming the recognized end of all belief. Faith in the eternal faith of God swallows up all other faith as the ocean swallows rivers.

THE STUDY TABLE.

Notes.

BY E. P. P.

Bird Lore, published by Macmillan Company, continues to do royal service in behalf of the birds—besides being one of the most readable little magazines that comes this way. The young folk invariably catch it up to devour it before the reviewer's pen can be set at work. This week a circular comes from the Audubon Society of Ohio. Its object is the protection of birds. It says: "In our own state birds are fast decreasing." It is hoped that you will encourage birds to build about you by feeding them, especially in winter and erecting nesting boxes for them.

An appalling number of birds is hunted to death each year for millinery purposes. "Carefully gathered statistics show that on the most moderate calculation five millions of song birds are annually required to fill the demand for the ornamentation of the hats of American women alone. The slaughter is not confined to song birds; everything that wears feathers is a target for bird-butchers. In a single season forty thousand Terns were killed at Cape Cod for exportation, and the swamps and marshes of Florida have been depopulated of their herons. The white, feathery, delicate aigrette plumes, so much prized for hat decoration, constitute the wedding dress of the several species of white herons, and are worn only during the nesting season."

"In one month one million bobolinks have been killed near Philadelphia, and from a single Long Island village seventy thousand song birds were supplied in a short time to New York dealers for millinery purposes." The Audubon Society thinks that the best way to increase our interest in birds is to teach the young that a live bird is much more interesting than a dead one. Parents who desire to cultivate the humaner sentiments in their children might begin by hanging bones in the trees about their houses to feed the winter birds. They will be astounded to find what a number of nutcatchers, chickadees, woodpeckers and other birds will make the house cheerful during the cold weather. The *American Museum Journal,* published by G. P. Putnam's Sons, New York, is another useful journal to awaken the sympathies of the young for living nature.

"The American Slave Trade," by John R. Spears; published by Charles Scribner's Sons, is one of those books that touches the highest chords in the human soul, to make them respond to the noblest altruistic sentiment. Here is a passage good to read during other struggles for humanity: "While slave-holders were holding conventions in which to advocate the reopening of the slave trade the abolitionists were in a thousand ways proclaiming the right of every human being to life, liberty and the pursuit of happiness. A few were even proclaiming the strange doctrine that the superior race, instead of having by virtue of its superiority the right to oppress the weak, was, by the example and command of Almighty God, bound to uplift and carry the burden of the weak. A river of Jordan running bankful of blood lay before us, and we were about to bathe in it and be healed."

One of the most brilliant as well as profound addresses ever delivered before the Congress of Religion was by Professor E. A. Dolbear at the meeting held in Boston in April, 1900. One passage in it has been stolen bodily or worked over in all sorts of forms, in

editorials and in news paragraphs and in magazine articles—both in the United States and in England. It has come back to us from the German and the French, garbled but recognizable. It was a monumental passage, of great eloquence. It is worth repeating, with full credit to the author:

1. This century received from its predecessors the horse. We bequeath the bicycle, the locomotive and the automobile.

2. We received the goosequill, we bequeath the fountain pen and typewriter.

3. We received the scythe, we bequeath the mowing machine.

4. We received the sickle, we bequeath the harvester.

5. We received the hand printing press, we bequeath the Hoe cylinder press.

6. We received Johnson's dictionary, we bequeath the Century dictionary.

7. We received the painters' brush, we bequeath lithography, the camera and color photography.

8. We received the hand loom, we bequeath the cotton and woolen factory.

9. We received the gunpowder, we bequeath nitroglycerine.

10. We received twenty-three chemical elements, we bequeath eighty.

11. We received the tallow dip, we bequeath the arc light and the Standard Oil Company.

12. We received the galvanic battery, we bequeath the dynamo.

13. We received the flint lock, we bequeath automatic Maxims.

14. We received the sailing ship, we bequeath the steamship.

15. We received the battleship Constitution, we bequeath the Oregon.

16. We received the beacon signal fire, we bequeath the telephone and wireless telegraphy.

17. We received leather fire buckets, we bequeath the steam fire engine.

18. We received wood and stone for structures, we bequeath twenty-storied steel buildings.

19. We received the stairway, we bequeath the elevator.

20. We received ordinary light, we bequeath the Roentgen rays.

21. We received the weather unannounced, we bequeath the weather bureau.

22. We received unalleviable pain, we bequeath asepsis, chloroform, ether and cocaine.

23. We received the average duration of life of thirty years, we bequeath forty years.

In London a press representative has been going around among the publishers trying to find out, by simple questions, how popular Shakespeare really is among the reading public, and it is gratifying to learn that the bard still holds his own. The following replies were made to the question, "Is Shakespeare still popular?" "No other author comes anywhere near him," replied one publishing house. "We have two editions of our own—one a choice edition in tree calf, the other strongly bound, clear typed one at 3s 6d. They both sell well, which shows that he is equally cherished by upper and lower classes. We sell certainly over 3,000 copies a year, and we are only one firm; just think of the many other editions!" Another firm said: "Undoubtedly! If we can judge by the demand for him. We have sold 37,000 complete sets of one edition alone, each set costing £2 or £3, according to binding. And the demand is such a growing one that we are now producing him in another form." A third answered shortly: "Everybody knows he is. You might just as well ask me if the Bible is still popular!"—From the *Literary Digest.*

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible from the Standpoint of the Higher Criticism.

By W. L. SHELDON,
Lecturer of the Ethical Society, St. Louis.

PART III.

The New Testament.

I

Introductory Suggestions.

The first thing to be done, as with the study of the Prophets and Historical Books of the Old Testament, would be to get together some literature concerning the subject, from the best scholars. Our attention would naturally be attracted at the outset to the various "Lives of Jesus" which have appeared from time to time. But on the whole they will probably be found very unsatisfactory. For my own part I ceased reading them long ago. The material out of which to make a real biography of Jesus is very scanty. When one stops to think of it, all the passages on that subject from the Bible taken together would scarcely make up seventy-five pages in one of the many treatises on the "Life of Jesus," which may be more than a thousand pages in length.

The best method for the appreciation of the literature of the New Testament is to study the conditions of the times and then for each person to construct a biography of Jesus according to his own judgment. Happily the literature for this purpose is growing more and more extensive. A class taking up the study of the New Testament should without fail have a translation either of the "New Testament Times," by Hausrath, or "The Jewish People in the Times of Jesus," by Schuerer. It would be far better, if possible, to have both of these works at hand. The second one is said to be now undergoing revision and appearing in a new form over in Germany, but the translation from the former edition will answer our purposes. The three volumes of the Second Division of the work by Schuerer would be sufficient, and the first division of the work by Hausrath. Then, too, there is a short little volume of less than two hundred pages on the same general subject, "The New Testament Times," by Shailer Matthews. Better still, is the little treatise by J. Estlin Carpenter, on "The Times of Jesus." Along with these works should go the volume on "Judaism and Christianity," by Professor Toy, of Harvard University, and the treatise on "The Apostolic Age," by McGiffert, of the Union Theological Seminary of New York City. The latter work is twice too long, but on the whole very valuable as showing the freedom of mind in advanced criticism from a teacher in an orthodox theological seminary. A short but excellent work on the same subject is the little volume on "The Apostolic Church," by Prof. Oliver I. Thatcher.

Besides this the class should have at least three or four of the well-known "Lives of Jesus," even if they are unsatisfactory. From the radical standpoint, the two which have become classic are the ones by Renan of France and Strauss of Germany. Both of these are really out of date in points of detail, when it comes to the question of the criticism of special texts. Yet they give an idea of the method of treatment by the radical but reverent mind outside of the folds of orthodoxy. As for the work by Strauss, it is a magnificent piece of critical analysis, but has a striking defect, in that it seems to analyze Jesus away entirely and leaves hardly a skeleton there—in place of the tremendous personality which we are convinced must have been there to give the first impulse to the great religious movement of Christianity. On the other hand, the

work of Renan errs in the other direction. It is a romance and not history—a piece of constructive imagination giving us about as much or about as little of the real Jesus in one way, as the great masters of painting at the time of the Renaissance give us in the other. What Renan does seem to understand, however, are the tendencies of the oriental mind and the social conditions of the orient. From the standpoint of scholarly orthodoxy, two "Lives of Jesus" ranking high would be those by Edersheim of Oxford and Neander of Germany, although Neander, which can be had in English in the "Bohn Library," is, like Strauss, somewhat antiquated, having been written in reply to the "Life" by Strauss.

The way these "Lives of Jesus" will be used must depend on whether the membership of the class belongs to the ranks of conservative orthodoxy or whether they take the more advanced standpoint. What we are aiming for in these lessons is not a study of the doctrines at all, but a familiarity with the literature of the Bible. Orthodox and radical alike wish to have an acquaintance with this literature.

The class should have a translation of the so-called "Apocrypha"; also a translation of the "Psalms of Solomon" and "The Book of Enoch." Added to all this might go the volume on "The Apostle Paul," by Renan. For a study of the literature intervening between the Old and the New Testaments the last volume in Renan's "The People of Israel" may be found valuable. As for "The Book of Enoch," the class is referred to the translation by Prof. R. H. Charles, and for the "Psalms of Solomon" to the translation by Ryle & James—both published in Cambridge, England.

It will be very important also for those who are going to read the New Testament intelligently, to have a general survey of the history of the Jewish people in bold outlines according to epochs, from the time of the restoration of Jerusalem in the days of Ezra to the final destruction of Jerusalem under the Romans. For this purpose one can run through the chapters in the short work we have already used a good deal, on "The History of Israel," by Wellhausen, taken from the Encyclopedia Britannica; or the other short treatise on the same general subject, which, however, goes more into detail, by Cornhill. Besides all the above the class is also referred to the admirable series of "New Testament Handbooks" edited by Professor Shailer Matthews, of the University of Chicago.

The opening work for study by the class should be to get a general survey of the epochs of history of later Judaism and the books which essentially make up the first literature of Christianity. Put down on a large chart in bold letters the names of the leading epochs—the Persian, the Greek and the Roman—with the dates in round numbers covering the periods. Add to each epoch the few most conspicuous names belonging to it historically.

Then in the second place mark off the literature, putting down first "The Book of Daniel," which for our purpose belongs to the New rather than the Old Testament. Add to this "The Book of Enoch" and "The Psalms of Solomon," "The Books of the Maccabees" and "The Wisdom of Solomon." Attach to each the approximate date and the epoch to which it belongs.

After this, divide up the New Testament into its respective portions on the chart, arranging it in four parts, "The Gospels," "The Acts of the Apostles," "The Epistles," and "The Book of Revelation."

The great problem at this point will be as to the dates to which we are to assign the various portions of the New Testament. Probably it would be well to have some member of the class prepare a short paper, giving some of the divergent views on this subject. The most prominent critic dealing with this problem at the present moment is the much-talked-of Harnack of Germany, who would be regarded for America as somewhat too advanced, but for Germany as somewhat too conservative. As there is a good deal of misconception of his opinions, the class is referred to a valuable summary of his views on this subject to be found in an article in "The New World" for 1898, by Prof. W. B. Smith, of Tulane University.

This general chart of epochs, names, dates and books, should always stand before the class in a conspicuous place and become lastingly fixed in the minds of everybody.

One further suggestion might be made, to be taken up by the class according to circumstances. If the facilities are at hand, a plan could be carried out of getting together photographs from the works of the great masters dealing with the life and time of Jesus and of the Apostles. But if this is done, it must be remembered that the effect of it is liable to be confusing so far as accuracy of study is concerned. There are just about as many different conceptions of Jesus as there have been schools of art. As a rule they represent the Jesus in the minds of the people of the age of those schools of art, and only remotely the Jesus of the New Testament, or of the beginning of the Christian era. Yet it may be worth while to see the varying standpoints by bringing together the illustrations from four such painters of our own time as Tissot, Hoffman, Munkaczy and Von Uhde. On the other hand, contrast the Jesus of Raphael with that of Rubens and Rembrandt from the classic schools of painting.

Pictures of Palestine at the present time may also be of value. Social conditions have changed there much less than in our part of the world—although the country must have been vastly more populous in the times of Jesus than it is nowadays.

CHAPTER II.

Preliminary Readings.

In our readings from the New Testament it may be advisable to begin, not with the gospels in the narratives concerning the life of Jesus, but to turn over farther and catch some glimpses of what the followers of Jesus were talking about in the generation after his death. We have passed on to the new part of the Bible, the last portion of this great volume of literature in the history of religion. Our first step might be to discover at once some of the new phases in this last portion of the Sacred Scriptures, as contrasted with the phases we have met in our study of the Great Prophets and the Historical Books of the Old Testament. Suppose, therefore, we turn to the middle of the so-called First Epistle to the Corinthians, attributed to St. Paul and accepted almost for a certainty as coming from him. We shall be reading from a letter written by this great Apostle, who had never seen Jesus, but who had mingled with many of his personal friends and disciples. The letter, as we know, was written to the people at the Church in Corinth where St. Paul had been and worked. The members of the Church there had undoubtedly written to him describing certain conditions in their Church and asking certain questions.

Our time or period, be it remembered, is something like four centuries after the date to which we attributed the founding of the great Jewish Church under Ezra.

Let some member of the class read aloud Chapter XV complete. It is one of the most celebrated passages in the New Testament and has been used for centuries in connection with funeral services over the dead by the Christian Church, and is regarded as of tremendous importance as being a first-hand statement

from about the middle of the first century, written certainly not more than twenty or thirty years after the death of Jesus. While the chapter is being read, have each member of the class watch out carefully for all the new features here which we had not come upon in our study of the great Prophets or the Historical Books of the Old Testament. Put these points down one by one as they are called off. In the first place we have the great doctrine of the resurrection of the dead. The only allusion to it in our study of the Prophets we found traces of, was in the short passage from the so-called "Book of Isaiah," written or inserted there in the late Persian period.

Be careful not to take the description of the resurrection of the dead and the conception of the life after death, to be found in this chapter, as describing in points of detail the theory held by the Christian Church in the first century; for if we did this we should be very much in error. What we do come upon here, and very plainly, is a bold, unqualified faith in a life after death, as one of the very corner-stones of a new religious attitude. In the second place, we find reference to a person nowhere mentioned in the Old Testament, "Christ Jesus, our Lord." In a word, it is a belief in a personal Messiah, and that this Messiah had come in Jesus.

Turn now to the Epistle to the Romans, the authorship of which we are not so certain about, but which is attributed to St. Paul, and also takes us to the attitude of mind of the first century in the New Church. Have a member of the class open at Chapter XII and read aloud verses 9-21. Here is also a striking passage, and the tone of it is not the tone of the older religious Judaism as we studied it in the Prophets. What is the striking feature here? It is "Forgiveness of Enemies," or "Returning Good for Evil." We are aware that some great change must have taken place during the four centuries which had elapsed since the Jewish Church had been founded under Ezra. This is in marked contrast to the terrific sternness of the old Prophets. Perhaps we may find this foreshadowed in the earlier portions of the Bible. But if so, the indications of it are faint.

Once more, have read aloud verses 8-13, Chapter X, of this Epistle to the Romans. Here, too, in this passage we are conscious of the tremendous revolution in religious thought or sentiment. It would seem as if the world had been turned upside down. The essential point here in this passage is not a belief in a Messiah, but the extraordinary statement that religiously there is no distinction between Jew and Greek. In a word, we come upon the point of belief which we put down as "No race distinction in the eye of God." Even among the noblest of the Prophets the other attitude had been conspicuous. The older Judaism had rested as on a corner-stone on the superiority of the Jewish race in the eye of their God. Evidently in the second half of the first century of the Christian era we are coming upon the mightiest conceivable change of attitude in the evolution of religious thought as we study it in the growth of the Bible. Taking the Scriptures as a whole, this overthrow of race barriers is perhaps more important in the evolution of religion, than even the new faith in Jesus as the personal Messiah.

We will have read aloud also from "The Book of the Acts" a celebrated speech by St. Paul at Athens, which is one of the classic and best known passages in the whole Bible, to be found in verses 22-31 of Chapter XVII. In this speech, however, we may not come upon anything different in essentials from what we found in the chapter we have read from the Epistle to the Corinthians by St. Paul—unless it be the bold proclamation that the Deity "dwelleth not in temples made with hands." We might go back and find a foreshadowing of this even in the Old Testament, but whereas there it was rather hinted at as if contrary to the belief of the people themselves, now it is put forward as the very basis of popular faith of the New Church. We can put the point down, therefore, as "Separation of Religion from Temple Worship."

One other passage might also be read in this connection, which is also very well known and often quoted—the so-called Defense of St. Paul before King Agrippa, to be found in verses 2-23, Chapter XXVI, of the "Book of the Acts." Here we have also the proclamation of a "suffering" Messiah, as a new point which should be put down carefully, inasmuch as we seem to find no positive traces of the anticipation of such a Messiah in the Old Testament. Besides the above selections, one other from the Epistles could also be read, in the last chapter of the second Epistle of Peter, beginning with the third verse. As to the authorship of this work, the world may always remain in considerable uncertainty, although it is nominally attributed to the Apostle Peter. But it belongs to the latter part of the first century and shows us what the early Christians were thinking or talking about. We have here another reference to the Judgment Day or to a "Day of the Lord." We see again how the minds of the early Christians were running on the expectation of the second coming of Jesus, ere long to arrive—with the intimation here as if it had not appeared as soon as it was expected. And, furthermore, we are conscious of a rather material conception of the whole picture. It may be worth while to put this in contrast with one or more of the pictures of "The Day of the Lord" as we found this described in the Great Prophets, as, for instance, Zephaniah.

We note carefully in these passages we have read how little reference there is to the life and teachings of the Messiah who is so frequently mentioned, and how strikingly the emphasis is on the belief in him as a person and in his death and resurrection. This is all-important for our understanding of the New Testament.

But in these selections we have made, we have found enough new points to occupy our attention. Where did all this come from? Study of history teaches us that it could not have sprung into existence all at once. We must go back and trace it up in the preceding centuries before we come upon it in any complete form in the New Testament. Instead of going back, therefore, to the Gospels and taking up at once the life of Jesus, we must push still farther backward for a couple of centuries, and get a perspective of the changes which had been going on, in order to see how the ground was prepared for the final stage of growth in the Bible.

Jane Carlyle advised a friend not to marry a man of genius, for her life as the wife of the great Scotch writer was far from easy. But the Countess Tolstoi has met the difficulties which her husband's theories of life present with remarkable tact and wisdom. She is the mother of thirteen children, manages her husband's estate, and also assists him in his literary labors. Like some other eminent men the legibility of his handwriting is in inverse ratio to its value, and so with infinite patience she copies his manuscript and makes it readable. She lives as a rich woman in the same house with her talented husband who wishes to live in many respects like a laboring peasant, and she does it without making the contrast too violent. Tolstoi is a vegetarian, and his wife shows such great skill in meeting his tastes in the matter of diet that she is quoted as saying that she could give dinners of fruit, cereals and vegetables 365 days in the year and never duplicate one.

THE HOME.

Helps to High Living.

SUN.—In our happiness, make us grateful to Thee and modest towards each other and to those who differ from us.
MON.—Satisfy not thyself, my soul, with the thought that thou hast no opportunities of doing good.
TUES.—Help me, that through daily experience I may grow more robust in sound thinking and just doing.
WED.—When our holy resolves spring up, may they not wither away because there is no deepness of earth.
THURS.—We cannot live in happy trust in Thee unless we are trying to do our duty by each other.
FRI.—May we not with coward hearts turn into complaint experiences from day to day, but bear hardness as good soldiers.
SAT.—May the high sense of kinship with generous and noble spirits be with us when we are tempted to fall away from what we know is right and good.

— *From "Meditations of the Heart," by Annie J. Levi.*

The Child-Heart.

The heart of a child,
Like the heart of a flower,
Has a smile for the sun,
And a tear for the shower;
Oh, innocent hours
With wonders beguiled—
Oh, heart like a flower's
Is the heart of a child!

The heart of a child,
Like the heart of a bird,
With raptures of music
Is flooded and stirred;
Oh, songs without words,
Oh, melodies wild—
Oh, heart like a bird's
Is the heart of a child!

The heart of a child,
Like the heart of the spring,
Is full of the hope
Of what summer shall bring;
Oh, glory of things
In a world undefiled,
Oh, heart like the spring's
Is the heart of a child!

—*London Speaker.*

How Did He Get Back from Russia?

Many years ago Captain Thomas B. Curtis of Boston sailed his own ship to Sumatra, taking a cargo to exchange for pepper. He took with him his dog Keeper. This dog was a powerful animal and a great favorite with the crew. He was very useful in keeping off the Malays, who swim like fishes, and would swarm up the sides of the ship to get on deck and steal; but Keeper would not allow one to come on board, except when permitted by the captain. The Malays were very much afraid of Keeper. The captain then, with a cargo of pepper, sailed for Cronstadt, in Russia. There the pepper was exchanged for hemp, duck and iron for Boston. But when the ship was ready to sail Keeper was not on board, and in the bustle of departure his absence was not perceived until they were out at sea. It was too late to turn back, and the crew, officers and captain all mourned the loss of their favorite. And when Captain Curtis reached home there was as much sorrow for Keeper on shore as at sea. Some weeks passed, and Mrs. Curtis was sitting in her parlor alone one evening, when she heard a commotion in the hall. She opened the parlor door and looked out. The maid-servant was struggling to keep out a big dog.

"Oh! Mrs. Curtis," she cried. "This dog will come in, and I can't keep him out."

As soon as Mrs. Curtis appeared the dog ran to her, stood on his hind legs, placed his paws on her shoulder and began caressing her face with his big tongue.

"Why!" said she. *"It is Keeper."—Our Dumb Animals.*

Not a Good Scholar.

"Boys will be boys." Even as far away as South Africa they prefer compound fractures to simple fractions. Says Richard Harding Davis, writing from Pretoria to the Boston *Herald:* "There are many boys in the Boer army. Four of them are sons of Reitz, the secretary of state. His father told me proudly of how the youngest, who was 15 years old, covered a British Tommy and called upon him to hold up his hands. As his comrades had already surrendered, the Tommy threw down his gun, and said to the boy: 'I don't care. I'm blooming well sick of this war, anyway. Ain't you?' 'Oh, no,' protested young Reitz, simply, 'for father says that when the war is over he's going to send me back to school!' "—*Truth Seeker.*

Tenacious of Life.

The United States fish commission relates two instances showing the great tenacity of life in lobsters and cod. In the fall of 1899 about twenty lobsters were left in a car in the "basin" at a fish commission wharf. Near the end of March, 1900, when the car was opened, all seemed to be in a perfectly healthy condition. On the conclusion of the fishing for brood cod in the fall of 1899 fourteen cod weighing from four to six pounds, taken with hand lines off Nomans Land or Nantucket, were inadvertently left in the well of the Grampus and not discovered until April, 1900. These fish were placed in the well not later than November 18, possibly some days before. During this time they had not been fed and had only such food as came through the holes in the well. When released in Gloucester harbor on April 16 they were found to be lively and strong, although somewhat emaciated, and it was noticed that their backs and sides were much darker than normal, while the belly was unusually light colored.—*The Broadax.*

An Old Trick.

Col. John Percival, a leading citizen of West Covington, Ohio, is telling a good story on himself. A short time ago his wife went out to visit a neighbor. A book agent called and offered to sell Colonel Percival a book, treating of the ancient prophets, a subject of great interest to him. Percival produced the necessary $2.50 and became owner of the book. He was intently reading the book when his wife returned. "Oh, John," she exclaimed upon entering the room, "I have a surprise for you. A book agent called at the home of Mrs. Brown while I was there and I bought this book, telling all about the prophets. I knew you would like to read it. I paid $2.50 for it." Percival suddenly lost interest in the prophets and grabbed his coat and hat, and made tracks for the street, hoping to overtake the agent. He met a friend in front of the house and pointed to him the agent whom he observed standing at the corner waiting for a car. "Go tell that fellow I want to see him," said the colonel. The friend approached the book agent and told him that Mr. Percival wanted to see him. "Well, hanged if I didn't forget all about him. He wants one of my books, but here comes my car, and I can't go back. You just give me $2.50 and take the book to him. He will reimburse you." The sum was handed over, the friend returned, offered Percival the book, and then the neighbors heard some words they never see in print.—*Publishers' Weekly.*

The important consideration about a seed is not its size, but the fact that it is alive. Put it into the ground, give it a chance, and it will grow. The massive boulder is imposing beside a grain of wheat, and yet the produce of that little living thing may be feeding the world's hungry ages after the boulder has crumbled to dust. A word or a deed should be put to the same test.

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THE FIELD.

"The World is my Country; to do good is my Religion."

To the Unity Publishing Company.

It occurs to me that this is an opportune time for the friends of UNITY to take advantage of your club rate offer and increase thereby the circulation of UNITY materially. The course of five sermons on "The Call of the Twentieth Century," viz. "I. To the Preachers," "II. To the Scientists," "III. To the Artists," "IV. To the Women," by the senior editor, now in course of publication, will interest a large number of people sufficiently to make them glad to pay the dollar necessary to a year's subscription at club rates. I tried the matter the other morning, and within half an hour, without seriously interfering with my other business, had my first club in sight, and club number two is forthcoming. My success may induce others to try it and find how easily it is done if you can supply back numbers. How about that? I would be glad to correspond with others about this venture if any should desire to correspond with me, addressing their letters in your care.

Yours to help in the good work,

K.

Foreign Notes.

HANDMADE LINGERIE FROM THE CONVENTS OF FRANCE.—Once more the season of the great white goods sales is upon us and the questions of where, by whom and under what conditions the garments offered are made, weigh on the hearts and consciences of the few, but pass unheard or unheeded by the many. Surely it is not strange nor wrong that these great displays of dainty garments, fine in quality, exquisite in needlework, should appeal to the natural feminine love of all things fair and fine! And if one does not know, how should one see behind these displays of snowy cambric and filmy lace the pale faces and ruined lives of the helpless young creatures whose vigor, youth and possibilities of future welfare have all been stitched into them?

But women are beginning to think of these things, to question, to observe, and then to speak, to feel a sense of responsibility for the little sisters they do not know and to try to make others feel it. It is slow work, but little by little it must be done. The time has gone by when the query of Cain can pass unrebuked in any country of Christendom. It is characteristic of the humanity of the dawning century that its highest type in either sex is keenly sensitive to the fact that it *is* its brother's keeper.

And the term brother, or sister, is so broad today that when it comes to humanity's need we cannot limit it, nor shift our responsibility beyond any boundaries of race or territory. The world is too small; everything is brought so to our very doors that we are losing all right to say: I did not know.

So when one conspicuous feature of the New Year papers of a large city is the white goods advertisements of its great business houses, one must give publicity also to the way these goods are made. Our Consumers' League movement attempts to do that for the home products of this nature, but soon or late it must take a wider view. We must help our foreign sisters in their similar struggle, and when our merchants call special attention to their beautiful hand-made lingerie from the convents of France and Italy, some voice must be lifted even in Chicago to tell the story of their fabrication.

Fortunately the *Revue de Morale Sociale* and the proceedings of the International Abolitionist Federation give us unquestionable evidence on this very matter. In a paper before the Geneva conference of the Federation in 1899, Mme. Gevin-Cassal, official inspectress for the Bureau of Public Assistance in Paris, spoke as follows: "The first great cause of prostitution in France: with alcoholism, hunger and want of work; the second cause: *the education of the religious houses.* Let no one misunderstand my intention. I do not come here to glorify free thought, nor one religion at the expense of others. I come to set forth on this free platform facts which I have seen and verified myself and which I give as a psychic diagnostic to the physicians of souls who wish to be apostles of the Abolitionist Federation.

"To begin with, I should say that since the month of May last (the conference was held in September) I have been pursuing an investigation which has given me occasion to question seventy-five women given to prostitution and possessing, with but one exception, the official card of their calling. It may be a wholly exceptional accident, but of the women so interviewed, of whom forty-three were in Paris and the rest in the provinces, all but five came from religious schools."

She then gives in some detail three typical cases among those investigated, and continues: "Why were these young girls on leaving the convent, in spite of the good moral principles supposed to be there inculcated, so quickly forgetful of what, I would fain believe, they were taught there?

"*First*, because, physically, on leaving these jails as mere machines for sewing they grew stupid in a dangerous immobility, the torpor of their blood predisposes them to idleness, annihilating their will and hence preparing them for any domination, and particularly for that of the male.

"*Secondly*, because, brought up away from contact with the world, by women who in their life of self-imposed solitude, have themselves had no experience of life, they come into the human current profoundly ignorant of the snares awaiting them.

"*Thirdly*, because the confessional, that monstrous thing which permits—let us dare to say, for it is a duty—clericalism to rule the world, has given them curiosity sharpened by all the attraction of forbidden fruit.

"*Fourthly*, because the life of exploitation they have been subjected to, and which I am going to describe, has not only given them a distaste for labor, but by confining them to one specialty, has rendered them inapt for all other work."

I should exceed the limits of the "foreign notes" corner did I attempt to give more than the briefest abstract of the picture Mme. Gevin-Cassal draws of the life in these institutions and its effect on the little girls subjected to it. It is a subject, evidently, of which her heart is full, for some months later she returns to it again in the course of an article for the *Revue de Morale Sociale* on "Cloisteral Education."

She gives the typical daily programme in these conventual institutions as follows:

Rise at 5 a. m. in summer and 5:30 in winter.
Sew until 7.
Prayer, breakfast and mass, 7-8.
Sew from 8 until noon.
Mid-day meal and recreation until 1 p. m.
Sew from 1-4.
Supper and recreation from 4-4:30.
Sew from 4:30 or 7:30, according to the season.

This is for the older ones; in order to have a certain semblance of compliance with the law regarding children under thirteen, a primary class for them takes the place of sewing from 8 a. m. till noon.

After sewing from twelve to twelve and a half hours a day, six days in the week, week in and week out for years under competent instructors, one ought, it would seem, to be, on leaving, at least an expert all-round needlewoman. But here comes in one of the gravest charges: these institutions are not managed with a view to the best good of the little girls intrusted to them, though in many cases their support is paid for by relatives or benevolently disposed individuals. The aim of the sewing instruction is not to fit them for self-support, but to bring to the convent the largest possible revenue. With this in view, not only are the hours inordinately long for growing children to be kept in such confinement, but each girl is kept to one line of work. One overhands, one hems, another makes buttonholes week in and week out, and according to the evidence laid before us, the most ingenious torments are devised by way of punishment for failure to complete the given stint or for doing it badly. The work so produced is delivered in cartloads to the great Parisian stores like the *Bon Marche* and the *Samaritaine* at prices which defy all competition, and are a double shame because the goods are the product of children's unpaid labor, and because against this competition the scattered seamstresses of the cities cannot possibly maintain themselves. It is these institutions which bring down the price of handwork to such an iniquitous scale as 60 centimes (15 cents) for 350 buttonholes. Well does Mme. Gevin-Cassal exclaim: "The great stores that buy

these goods are as guilty as the convents which supply them, and we mothers ought to institute a boycott by buying nothing of them whatever. I repeat, these convents drive their pupils into prostitution. Children, they were sewing machines; after that they will become machines for pleasure."

But we have not alone her testimony to the conditions. Here is what Mgr. Turinoz, bishop of Nancy, has to say on the subject, abridged somewhat for lack of space:

"At the Good Shepard of Nancy, nothing is given to the girls on leaving, not even when they have earned much money for the house during five, ten, perhaps twenty years. They are turned adrift without resources, with no attempt to find places for them, and no invitation to come back and see their former teachers. Many of them have no relatives, or at least none who can assist or advise them. Of sixty girls sent out by the sisters in one year, all but two or three, to whom a little money was given because of my protest, were sent out under these conditions.

"All that I was able to obtain by protests to the Superior was a little money given to two or three so that the sisters might say all were not sent away penniless.

"This is not merely a question of love of souls, but one of ethics and of justice, for the money which the sisterhoods put into their buildings is earned in great part by these young girls; from the point of view of the almost inevitable ruin of the girls, these are crimes which call for vengeance.

"Money making is the only object. By giving them nothing when they wish to leave the sisters can keep for a long time the more skillful ones, and speculate on their work.

"Among the articles produced are personal wearing apparel and bed furnishings so luxurious and of such fashion that, I am told by eminently respectable ladies whom I have questioned, no decent woman, even the richest, would make use of them. When this observation was made to the local Superior, the only answer was: *'Those are the things in which we gain the most.'*

"These young girls, or at least large numbers of them, are compelled to work many more hours than the civil laws permit, those under twelve years of age being kept out of sight when the inspector visits the institution. Others are bribed by promises never fulfilled to give up their recreation time under the pretext of work being pressing."

As has been well said, the conditions must be bad indeed when any member of the Roman Hierarchy will bring public charges like these against institutions encouraged and protected by the church. M. E. H.

WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

At the directors' meeting on Dec. 6, the treasurer reported annual membership contributions from Mr. John C. Long and Miss Charlotte W. Underwood, of Chicago. The committee on Illustrated Lesson Cards made a final report on the "Home Life Cards," on which they reduced the price to 15 cents per set and of which 1,500 sets had been issued; also on a Christmas Card for next year, for which they recommended the use of a poem based on Huebner's picture of the Christ-child.

The secretary reported that Mr. Blake was not agreeable to having his name appear on the title page of the proposed new edition of Unity Services and Songs as chief editor and compiler of this volume. Miss Wanzer suggested that the new edition be bound in a certain style of cloth and the secretary was asked to procure estimates on the cost of such a cloth-bound edition. The meeting, which had brought out Mr. Effinger, Miss Hintermeister, Miss Wanzer, Mrs. Southworth and Mr. Scheible, then adjourned.

ALBERT SCHEIBLE, Sec'y.

CHICAGO SUNDAY SCHOOL UNION.

The Chicago Union of Liberal Sunday Schools held its January meeting on the 8th at Sinai Temple and elected the following as officers for the ensuing year:

President, Albert Scheible (Unity Church).

Vice-president, W. A. Barnes (Stewart Avenue Universalist Church).

Secretary, Miss B. G. Scribner (Third Unitarian Church).

Col. Francis W. Parker, of the Chicago Institute, then gave an address on "Teaching Real Religion and Morality," in which he held that in religious, as in secular teaching, we were just crawling out of the shells which have hampered us. He said: "The great religious teachers all accomplished their work by adapting themselves to their surroundings, but what they taught has long since been rolled up into hard and fast, unadaptable prescriptions. Tradition has kept its hold on all of us and we are still controlled by the worship of knowledge, the seeking after credit marks in religion as in school work.

"Here is the human being, this marvelous fruit of all the past, with its wonderful capacities and with every part of it crying out for something to strengthen its body, mind and soul. Yet tradition says to the child, 'sit still,' and the child that does so is held back by it. The needs of all education are found in society; the one great question today is the evolution of society to higher levels. To see our way clear for this we must break away from tradition. The simple and beautiful teaching of Jesus seems abstruse to us when obscured by so many tenets. When we study the needs of society and break away from past traditions we must apply the remedy in our schools. Man is a moral being, whose best expression requires the highest motives. All education is harmful which is not intrinsically religious and real religion is shown by act, not by word or creed.

"Now what are the motives of a child in school? Are they the motives of selfishness as systematically cultivated by offering rewards, as so often done even in Sunday schools? Or that of a true spiritual life, cultivated only by helping others? Oh the emptiness of most of our Sunday school work! Now what shall the Sunday school be, or rather do? Make home great, for home is the center of all life. The true test of a school's helpfulness is the extent to which it re-enforces the home. So, too, the test of a Sunday school; usefulness is its re-enforcing the home and the day school. How can it be helpful to both? By bringing in experiences from both. Children need physical training on Sundays as on other days. I would have fine literature, the sweetest of music, and I would have it in a good-natured way with spontaneity about it. I would have a lively superintendent and would have a purpose in the lessons; the cultivating of an ideal community. Children like to be recognized and if the teacher cannot teach well, she can at least be a good student and study with the children. If conditions are such that we cannot have trained teachers, we still can have education made the center of all our Sunday school and church work." S.

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